
THE SABBATH THE LAW OF NATURE

—how easily might he have used all the language now employed by those who oppose an abridgment of labor. (Cheers.) How he might have said, "What an enormous increase of production—what an increase of wages—how many ad-

vantages you will gain over the other countries by abolishing the Sunday!" (Cheers.) And suppose the Sunday had been abolished 300 years ago, and that from that time till now, the people of this country had worked upon that day

people of this country had worked upon that day, and there are 15,000 or 16,000 Sundays included in that period; that in every one of these days, the hammer, and the spade, and the powerloom had been going; this would have been an addition to our labors of fifty years; but what would fifty years of additional industry, in the

course of 300 years, do for us? (Cheers).—Compare England fifty years ago, with England now; and do you believe that if these fifty years of industry had been thrown into the mass of 300 years labor, the people of this country would have been richer than now? (Cheers.) I believe they would have been poorer. I do not say that a man would not do more in seven days than in six; but I doubt whether any man would do more in the course of years, working seven instead of

six. (Cheers.) A man working so for ten thousand years, I venture to say, will not do so much. Then if you apply this to a great society, going on generation after generation, is it not a monstrous error to suppose that your three centuries of wealth would have been increased by this expenditure? What I say about days, I say also about hours. I do not say that man will not do more in twelve than eleven hours; but this I say, that I believe a great society, in which the children should from an early age begin to work fifteen hours a day, would not produce so much as

a society that labors much less; for, not to speak of man in a higher character than in a commercial aspect—to consider him simply as a machinelike for the production of goods, do not let us forget what a machine he is, and how “fearfully and wonderfully he is made.” (Cheers.) If you wish to task the powers of a strong horse, you do not oppose him to a steam engine; and when you deal with a man, you surely would not work with him as you would with iron. (Cheers.) Depressing labor—labor that begins too early in life—labor that is too long continued—the eyes

day labor that exhausts the body, saddens the spirit, and clouds the understanding, labor incompatible with good education, will inevitably in no long time tell on the commercial prosperity of the people. (Cheers.) You will find that the mental inferiority of the population will be injurious to those daily interests which their moral and mental elevation would serve materially to promote. The day of rest occurring every week and the hours of relief gained for every day labors, tend to elevate the whole man, physically, intellectually, and morally, and his elevation again tells on the commercial prosperity of the country in ten thousand ways.

The remarks in the above, on "mental inferiority," apply with great force to the pecuniary disadvantage of slave labor, if sober, candid slaveholders could but see it.

P.

For the Herald and Journal.

EASTHAM CAMP MEETING.

Mr. Editor.—According to usual custom it becomes my duty to prepare and send you for publication, some account of the above named meeting—a task that which few could be more difficult, if the object to be secured be the pleasure of your readers; difficult because if the description answer the reality as estimated by those who were present, it will most certainly be considered by others as overwrought and extravagant—and besides, to describe the scene as it appeared even to the most phlegmatic person who witnessed it, must require a pen more than ordinarily powerful. But inasmuch as in former years, poetry has done what poetry could do in delineating the beauties of the grove, the adaptation of the scene and its features for the purpose for which it is employed—the delights and difficulties of the passage to and from the ground, together with the scenes usually exhibited in the religious exercises at such occasions, little more than to do more than to state in plain matter of fact style a few of the many circumstances which contributed to render the meeting of this year one of peculiar interest. I shall be allowed however to state, that the number of ministers and people attending the meetings—the number, character, and order of the exercises by which it was conducted, and in a word all its general features, differed in no respect essentially from those which have been held for several years last past.

It may be added that the late gales which have heretofore been so destructive to the crops and waves, that have borne us to the delightful spot—the roaring of ocean's surges—the sublimities of descending showers—the roar of thunder and the lightning's flash—the beauties of a brilliant sun—the refreshings of breezes from the sea—the music of forest songsters—the formation of new acquaintances and the greetings of former friends—the minglings of songs of praise, and the voice of prayer, may now be said, with respect to our recent feelings, to be a faithful picture of the scene as it appeared, with respect to any of the most pleasant and delightful scenes of the many years that are past.

Among the circumstances which rendered the meeting of the present year one of peculiar interest, the four following deserve especial notice.

1. A very remarkable observance of rules and of good order was observable, both on and about the ground during the whole continuance of the meeting. The writer, though in some respects favorably situated to detect any exceptions to this remark, was not the witness of a single instance of variation from what he regards the strictest propriety, and with all that he has heard from others—nothing is known to him that detracts at all from the truth of the remark. Bystanders might be observed gazing upon exciting scenes with a serious and reverent which indicated a consciousness that they were standing upon holy ground. The same deportment which persons of good taste are accustomed to maintain when treading the courts of the Lord's house, was observable at all times and in all parts of the grounds. In the roads and fields adjoining the encampment, where frequently on such occasions, we are accustomed to be annoyed by the hurrying to and fro of carriages, boisterous noises and other manifestations of uncouth character, there was a very general exhibition of the subdued feeling we are accustomed to witness in the vicinity of the church on the holy Sabbath.

2. Our meeting this year was remarkably distinguished by the absence of these extravagancies which usually excite the excitement of such occasions. Unbecoming groans, boisterous and hollow shoutings, incoherent and inappropriate sentences, tremblings, convulsions and faintings, were few and far between—deep, solemn, intelligent, scriptural, and spiritual devotion marked nearly all the exercises of the occasion.

With respect to the order and management of the meeting and the character of its exercises, it may be worth while to remark, that even in these days of fault-finding and continual croaking, the writer has not yet heard of a single individual who was dissatisfied with the meeting in these, (and indeed I might say in any other,) particulars.

3. The preaching on the occasion was thought to be distinguished by more than ordinary clearness and simplicity—especially were the doctrines of justification by faith, the witness of the spirit and the attainableness of entire sanctification stated, defended and enforced with a transparency and power previously unknown to at least some of us.

4. There were during the meeting several remarkable instances of distinct and direct answers to prayer.

On Friday morning the congregation united by special request in solemn fervent prayer for the conversion of the children of Methodist parents, and before the Sabbath passed, six sons and daughters of ministers then present, of whom three were among the oldest in our itinerant ranks, were rejoicing in the evidence of pardoned sin—and many others, the children of our lay brethren, equally precious and equally dear to their parents, were happy recipients of the same converting power.

On Sabbath morning, about thirty ministers knelt in the preachers' house in silent prayer to ask God to convert during that day at least one hundred souls—and in the evening of the same day more than that number came forward to the altar for prayer—and may be due to say, that the invitation given at that time was to those who did not enjoy the Spirit's witness that they were children of God, so that doubtless these were among the mourners, some who were members of the church and sincere persons—but the greater portion were doubtless unconverted persons and backsliders, so that if with these, we reckon those who, though deeply convicted, refused to accept the invitation given, the prayer for one hundred cases of conversion was very abundantly answered.

On this occasion we witnessed a scene of spiritual power as angels seldom gave upon—nearly one thousand professed followers of the Lord Jesus Christ were seen kneeling around one hundred persons, who having said, Brethren pray for us, were now themselves praying God for mercy and sinners.

He who has declared himself ready to give the Holy Spirit to them that ask, that earthly parents are to give good gifts to their children, answered prayer with overwhelming effusions of the Spirit. The answer came in showers of blessing, in words of glory, and in floods of light. Victory! Victory! Victory in the name of the Lord! was proclaimed throughout the camp of Israel, and angels who rejoice over one sinner that repenteth, seemed not wholly ungratified, but almost vied with each other, to mix the throngs and gladly join the holy song.

The number of conversions during the meeting was not ascertained, as the secretary does not think it expedient on such occasions to enquire, but having attended these meetings for the last five years, he thinks he is prepared to say that the number this year must exceed that of either of the four which preceded it.

Asking pardon for the length of this article, I close by saying, while we give God the glory for what he doeth in the earth, let us cherish the means he blesses, and as among the most efficient of these, let one and all rally and sustain our annual festival of tabernacles in Millennial Grove, and let all the people say, Amen.

Yours, M. RAYMOND.

Sec'y of the Meeting.

Mr. Editor.—At a meeting of the preachers and tent-masters of the Eastham Camp Meeting, the following resolutions were passed, and ordered to be forwarded for publication in Zion's Herald.

Resolved, That the meeting to be held in Millennial Grove for 1847, commence on the Tuesday next preceding the full moon in August, and continue one week.

Resolved, That having carefully examined the whole subject of holding camp-meetings on the Sabbath, especially on this ground, we do not consider it any just occasion of a desecration of that holy day.

Resolved, That the thanks of this meeting be and hereby are tendered the committee on order, for their efficient and very acceptable services.

The above committee consisted of the following brethren: J. Pratt, F. M. Dyer, E. W. Sanborn, and B. Welch, of Boston; R. B. Fletcher, of Falmouth; R. Spaulding of Webster, and — Smith of Charlestown.

Though not instructed so to do, the Secretary takes the liberty to announce, that at the above meeting resolutions were passed instructing the Trustees, if practicable and in their judgment expedient, to make some improvements on the ground, and to enlarge it by the purchase of a lot adjoining it. In view of the contributions of the people attending these meetings be allowed until all the expenses of the meeting be fully met, both those ordinarily incurred and those necessary for the proposed improvements.

M. RAYMOND, Sec'y.

The anniversary of Newton Theological Seminary took place on the 19th ult.

HERALD AND JOURNAL.

WEDNESDAY, AUGUST 26, 1846.

AN IMPORTANT SUBJECT.

We have lately shown the causes and remedies of the declension of our book interest in New England. Much more could be said on that important question, but we would not injure the discussion by tediously prolonging it. The more we review our suggestions respecting it, the more we are disposed to believe them practicable and necessary. We here drop the matter, but must beg the attention of our readers to another of our great interests, which has also seriously declined in New England, the declension of which has occasioned so much harm, and in the judgment of many of our best minds, threatens us with still more serious consequences. We refer to the almost universal abandonment of our ministerial itinerancy, and the multiplication of small stations among us.

Bishop Waugh expressed, at the last Providence and New England Conferences, profound concern for us in this respect. He found, in preparing the appointments, the many inconveniences of our late increase of small stations, and seemed scarcely to entertain a hope of any favorable change. If we except a few remote circuits, it may be said that the only laborers among us whose preaching is not stationary, are the Presiding Elders, the local preachers, and (we must be indulged in the egotism) the humble editor of the Herald, the latter of whom considers it one of his greatest felicities that he can yet itinerate, in a field however irregular.

This evil is not only felt in the Episcopal cabinet; it is brought out broadly and painfully at nearly all our Conference sessions, in the usual annual lamentations over our financial exigencies. New England is full of appointments which are too small to afford a comfortable subsistence to the preacher. Our Conferences are groaning under the intolerable consequences, and yet proceed on inexorably in the very policy which has brought this calamitous state of things upon us—a policy which perplexes our annual appointments, absorbs, by at least fifty per cent., an undue number of ministerial laborers, keeps these laborers on a stunted support, under which many of them are annually sinking with discouragement, supercedes and has indeed nearly annihilated the local ministry among us, is crippling many, perhaps most, of our societies by prematurely insulating them, and thus burdening them with the expense of independent support when they are capable only of a combined one—a policy which, in fine, is extinguishing from our operations the great moral energies of the itinerancy, and spreading through our work a sense of enfeeblement and discouragement.

We hesitate not to express here to the New England Methodist church, our strong conviction that its course in this respect, is one of the most ominous circumstances in its present history, and that its future integrity and hope as a peculiar system of Christian labor, depends on an early and determined resistance to the downward tendency.

Let us not be misunderstood. We do not insist that we should return to the old system of long circuits, requiring four, six or eight weeks to compass them, nor to even such, however much smaller, as must require the use of horses; but we do say, that there is no other alternative, than that a great portion of our societies must sink, or by a limited circuit system combine for mutual support. This combination might be limited, in each instance, to but four or five appointments; they may be all within a circle of some five or ten miles radius, and thus have little or no necessity for horses, but give healthful walks, and a much more comfortable support to the preachers, and relief from insupportable pressure to the feeble appointments.

Our Wesleyan brethren in England, present us with the model. Such is the English estimation of the moral advantages alone of the itinerancy, that though in their mature life, the pecuniary expediency of it scarcely exists; yet they retain the plan in its full vigor. Even the rich and crowded societies of Liverpool, London, Manchester, Birmingham, &c., are included in circuits, and the preachers pass from one to the other by incessant changes. A proposition to do away this arrangement, would be considered a plan aimed at the foundation of the economy of Wesleyan Methodism. Yet most of their circuits do not require horses, or long absence of the preacher from his local residence. The *esprit du corps* of the ministry and people, is kept alive by this course; the local ministry is called into co-operation with the itinerant, and a motive is thus given them to study and improve; new or feeble societies are easily supported, by being attached to efficient circuits; the preachers, without exception, get a good support, and a consciousness of competency is diffused through the whole body. Is there a man of common sense among us, that doubts the applicability to N. England of a method which is so successfully operating in old England? Is there a far-seeing mind in our ranks, that does not perceive that this is the only means of preventing a further declension of our cause, and that something must be done speedily, if at all, for its restoration?

But how shall we attempt it? We shall reply to the question as we may be able, in our next.

THE GERMAN MOVEMENT.

We have advised our preachers of the progress of the German Catholic movement in Cincinnati. The papers of that city notice the arrival of a new priest to take charge of the Reformers. He was, of course, a Papist, but speaks emphatically of his new principles. A Cincinnati paper says:—

"Mr. Gröndeler said, that he had not come to promulgate a new doctrine, as some would call it, but he came to preach the doctrines of the Bible, as taught by Christ and his apostles—pure and undefiled; which doctrine, however, he added, had been hidden from the people by a presumptuous priesthood to an alarming extent. And he deemed it his duty to preach this doctrine, despite of all opposition. The laws of freedom and equality, as revealed in the Scriptures, he said were the basis of his religion; and in the observance of them, he intended to live and die, laboring also, to benefit his fellow men. He added, 'We did not depart from the church of Rome, to blaspheme her and say all wrong against her; but we merely separated from her to be Christians, after the example and precept of Christ and his meek disciples, which we cannot be, if we remain with her in her present corrupted and unreformed state.' He argued it was the duty of every intelligent individual to throw off the thralldom of spiritual despotism, and become free; and to aim at the improvement of the talents which God hath given us."

Missions.—From the annual report of the American Baptist Missionary Union, just published, it appears that this body has under its direction 16 missionaries, embracing 56 stations and 87 outstations; 99 missionaries and assistants, of whom 42 are preachers; 155 native preachers and assistants; 82 churches, having more than 5,300 members, more than 600 having been baptized during the past year; and 50 schools, with about 2,000 pupils.

I found on inquiry that the preachers were most of

CORRESPONDENCE.

LETTER FROM ENGLAND.

Incidents of the Voyage—Sea pilots and river pilots—Bay of Belfast—Destination of the populace—Ibrahim Pacha—Description of him—His visits to the linen manufacturers—Mexican war—Slavery.

Dear Br. Stevens.—I would by your permission avail myself of your valuable paper to inform my numerous friends of my safe arrival in my native land, after an absence of nearly seventeen years.—I sailed from New York, May 23d, in the ship *Tarino*, Capt. Smith, laden with corn and wheat for Belfast, Ireland. The incidents of the voyage were few, and such as commonly occur at this season of the year. We had calm weather for the first ten days, and made but little progress. I suffered much less from seasickness than I feared, and the weather being warm and pleasant, had as much pleasure as could be expected. The accommodations on board were very good, and being the only passenger, found little to annoy me. The captain, a smart active man, endeavored to take every advantage of the breeze to make a short passage. But, in defiance of his skill, and one of the best sailing ships, we did not make land on the west of Ireland till the twenty-fourth day, and being becalmed two days more, it took us four days before we anchored at the mouth of the Loch of Belfast. Soon after getting on board my health began to improve and continued to do so till I landed, and the prospect is encouraging for complete recovery. They have had quite a dry season, and unusually warm weather, both in England and Ireland. It commenced raining the day we arrived in Belfast and it has rained every day since I have been in the country. Some days would be considered warm, but a cool, damp, chilliness generally prevails.

The northern coast of Ireland has a very desolate appearance;—rocky precipices and bleak barren mountains, inhabited by a miserable peasantry, supported chiefly by fishing. Several boats are exchanged for salt meat, tobacco, and rum; but we had a good breeze at the time, we could not stop for them.

Near night on the 28th day out, and when near the Maillon lights, we saw a boat coming toward us, and found it to contain what he denominated himself, a "sex pilot." He hailed us, and made the inquiries as to where we came from, and where bound, and seemed gratified to learn we were going to Belfast. He was a fair sample of the Irish character, full of politeness, and as flippancy as if his tongue had been hung in the centre. He soon showed the queen's authority for his claim to being a "sex pilot."

The river pilots never come out of the loch, and he only just goes in. Now began the game of one government officer playing into the hands of another, and with all the eagerness of hungry wolves, they seek to devour all they can get hold of. The captain rather demurred at taking him, and he soon began to make for his boat, dealing out to him abundance of good wishes for his good luck and safe arrival. They, however, came to terms, and before he sent off his boat, he politely asked the captain for some grog for his "boys," as they had had a long pull. He was surprised on being assured he could have none; that it was a temperance ship, and no grog was used on board or given to visitors.—He passed it over with the best face he could, and sent away his "boys" evidently mortified. The tide not favoring, we were obliged to anchor till morning, and we amused ourselves, and astonished him, by telling some of the wonders of America.—He could scarcely believe us when we told him we had on board twenty-nine thousand bushels of grain for export. Early next morning we made for the bay, which we soon entered with a light breeze and a clear sky.

The bay is quite spacious, and the rising hills on each side appear highly cultivated, up to their summits; and neat farm houses, and elegant country seats of the rich, are seen on either hand. On the south is Bangor, a large thriving village, and on the north the old town of Carrickfergus, with its ancient castle and military establishment. Farther up are large linen and cotton manufactories, and the village of Holywood, near which is the seat of the Episcopal Bishop of that Diocese. Cave hill, and Davies mound rendered the scenery remarkably picturesque and romantic.

The next that came on board was the river pilot, and his first request was a glass of rum. Being refused he became quite eloquent in praise of temperance, and tried to make the best of his situation.—Soon after came the boarding officer, a regular John Bull. From his appearance no one would have suspected he had even heard of the starvation in Ireland. After the usual questions, he came on board with three or four men, who without any ceremony commenced searching the vessel from the cabin to the fore-castle. Next came the steamboat to take us up a mile or two farther, where we had to lighten before we could proceed to the dock. The ship draws 18 feet water, and 16 is as much as can enter with safety. We could see but little of the town, as it was buried in smoke. I accompanied the captain to the town in the boat, and sure enough if we had had any doubts whether it was Ireland or not we had come to it, all our doubts were removed on entering the streets. There were hundreds if not thousands of the identical characters we see and recognize every where as Irish. Women in abundance without either shoes or stockings thronging the streets, and ragged, dirty children as numerous and almost as annoying as the mosquitoes in Florida.

Ibrahim Pacha, the prince and heir apparent to the throne of Egypt was there on a visit, examining the flax and linen manufactures of Ireland, in order to carry it on in his own country, improve the condition of his own people, and increase his own revenue.

Thousands flocked into the streets to see him, and certainly such was their appearance and manners that Ibrahim could not form a very high opinion of the state of the country or the civilization of the people. It annoyed him greatly to be so gazed at. He passed us in the street accompanied by his attendants and several British officers, on his way to the barracks to review the troops. Several regiments were formed before him, with which he professed himself highly gratified, especially the 92d Highlanders in their peculiar highland dress. He is said to be highly intelligent, and displays great sagacity, and knowledge in his investigations of the different establishments he visited during the day. In the evening salutes were fired for him, as he embarked on board the Royal William steamer of Dublin.—He proceeded to Liverpool, on his way to London, where he had engaged to dine with Sir R. Peel on the Wednesday after.

As he passed us in an open carriage with two other gentlemen I could see nothing so very striking in royalty. He appeared to be a rather short, middle-aged man, rather inclined to corpulency. Face long and large, a long, thick, white beard, a red cap on his head, with a small tassel hanging from the top, and a loose flowing dress. His countenance appeared dull and uninteresting, of sallow complexion. He rode at a rather rapid rate, and did not seem to notice the crowds that were gazing at him. I have since seen accounts of him in London carrying on his investigations of different matters connected with government establishments.

I found on inquiry that the preachers were most of

them gone to Dublin to attend conference. I was introduced to a member of our church, who cordially welcomed me to Ireland, and directed me to a comfortable boarding house, where I intended remaining a few days. The process of passing my trunk through the custom house is tedious and perplexing in the extreme, but which I effected the next day by the aid of Capt. Smith. On being introduced to the reading room we found a number of New York papers containing accounts of Gen. Taylor's victories on the Rio Grande, and thought we saw in the people a degree of mortified disappointment at his success. The first question generally is, do you people in America think of fighting us? as though it would be the madness of folly. Then, are the United States going to annex all Mexico should they conquer it? And most of all, when are you going to liberate your slaves? This is the most absorbing question of all, and I have not been in company with any man half an hour, minister or otherwise, but slavery, slavery is talked about. I must reserve the rest for another letter. As ever, yours, &c., W. LIVESY.

LETTER FROM THE SOUTH.

Pleasures and Amusements of the People—the Old Slave States—Anecdote—Climate Unfavorable to Intellectual Exercise—Principal Amusements—Dancing and Games of Chance.

Mr. Editor.—Having given a brief description of the public characters of this far Southern portion of our country, I now propose communicating a few remarks on the pleasures and amusements of the people. From what has been said in previous articles, a tolerably accurate notion may be formed of the character of Southern society.

It must be remembered, that my remarks have all been confined to what, some good while ago, I denominated the far South, including those States along the Mississippi river, and especially the States of Mississippi and Louisiana. The people of the upper, or old Southern States, are of a very different character, and infinitely superior in almost every point of view. They are refined, polite, and have many intellectual enjoyments. They are, generally speaking, a high-minded, honorable people, and know how to appreciate intellectual and moral worth. They are a social people, and in their social intercourse, generally agreeable.

But the people of the far South are not to be compared with them. This country seems to have been settled by a different race of men. Some, there may be, among the multitude, who would not suffer very much, from a comparison with the people of the upper South; but these are exceedingly scarce, seldom to be met with, and never destined remaining as permanent inhabitants. They may, if it be not too unnatural, be compared to the fresh and verdant spots, which sometimes cheer the weary traveller in the eastern deserts. Not that they possess much real worth in this respect, but comparatively they are infinitely valuable, and gather a powerful charm from the contrast which appears between them and all else about them. Men are sometimes much more indebted for their distinction in a community, to the very inferior condition of all others, than to any very great or real merit of their own. I recollect of having, on a certain occasion, been called upon by a rather intelligent neighborhood in my native State, to examine an applicant for the situation of teacher in their Seminary, who had come from a distant and very ignorant country, where he had been teaching with the highest applause. His recommendations from the people there, were of the most flattering character. It seemed that they considered him really the greatest man and scholar in the country; and that he may have been. But on examining him, it was discovered that he could not read a sentence in the English language correctly; he could not perform the more intricate rules of arithmetic at all; as to English Grammar, he seemed not to know what it meant. The trustees, and a few other gentlemen who were present, were provoked to smile; and the poor applicant, after having with much apparent embarrassment requested that they would no longer consider him a candidate for the office of teacher among them, took up his hat and disappeared.

It will not, of course, be expected that there is much intellectual enjoyment or amusement among the people of the far South. This is not the place for intellect to thrive. The climate, as I think I remarked on a former occasion, although the latitude of the country be nearly the same with that of some European countries distinguished for the learning and intellectual culture of their inhabitants, is nevertheless unfavorable to intellectual exercise. Nor is there much social intercourse, such as is found among the people of more thickly settled States.—People here are fond of company, when they have time to mingle in it; but they have so few topics of conversation, and know so little about the rest of the world, that subjects are, to use an expression familiar to tailors, soon talked thread bare; conversational languages, and the interests in it is lost on all sides.

It is easier to tell what the enjoyments and amusements of the people are not, than what they are.—They are so few, and these are of such an inferior character, that it is difficult to say much directly about them. The greatest enjoyment which the permanent inhabitant has, is, I believe, derived from lounging about his house, and living on the proceeds of his plantation, if he has one; and that of the vacillating inhabitant from the acquisition of wealth. The leading, and almost only social amusements, are dancing, and games of chance.

It is customary in the most of neighborhoods, to hold social parties occasionally at private houses, at which both males and females freely indulge in the use of wines and other strong drinks, and not unfrequently spend the whole night in dancing. At weddings this is almost a universal custom. So far as my observation goes, that portion of the community, who do not profess to be Christians, as well as members of certain churches, esteem dancing a very precious amusement.

This same amusement, it will be found, has been highly valued by almost all uncivilized people in all ages of the world. The miserable inhabitants of Africa are said to be very fond of it. It has its origin, most probably, in the most inferior state of human society, and always declines in popularity, as civilization and refinement progress. Its injurious effects to a community which indulges freely in it, are incalculable. It is absurd to say as some do, that "it is an innocent amusement in itself considered;" it is, I suppose, considered apart from circumstances. Its tendency is always, and in all circumstances, demoralizing. The very motions of the body, the gestures and positions, can only tend to destroy delicacy of feeling and thoughts.

Games of chance at social parties, are very common here among both sexes. The ladies are fond of such amusement, though not so passionately as of dancing. And in social visiting, the time is often employed in such exercises. This is doubtless owing to the scarcity of topics of conversation, and the great deficiency in intellectual culture.

Gambling among the men is very general; every species of this exercise is practiced openly, and men do not feel themselves disgraced by being seen engaged in it. They indulge in this exercise, both as a matter of amusement and for the purpose of gain. I may add, as rather secondary amusements, gunning among the men, and fishing among both

sexes of all classes. The forests abound in fowl, bear and deer, and the lakes, rivers and ponds, in fish of various descriptions. Yours truly, July 13. SCRIPTOR.

OHIO WESLEYAN UNIVERSITY.

Dear Br. Stevens.—We have just graduated our first student, a young man of extraordinary promise. I trust you will yet hear of him in China, or some other foreign field of missionary labor. Our commencement exercises were very interesting. First, we were favored on Tuesday evening, with a sound practical address from Dr. Elliott, the venerable elder of the Western Advocate. On Wednesday forenoon Dr. Thomson was inducted into the office of President of the University. His inaugural address was one of great beauty and force. Professor Johnson also delivered an inaugural address as professor of ancient languages. His address was highly chaste and practical. In the afternoon, in addition to the address of the graduating student, an essay upon moral and intellectual training, written in a strong and manly style was read by Rev. Mr. Foster of Lancaster. In the evening the Rev. Mr. Tuttle of this place delivered an excellent address to the members of the Franklin Literary Society. The prospects of our infant University are very encouraging.

We believe that it is destined to exert a wide spread influence upon the great West, and we trust it will be an influence for good—a holy, sanctifying influence.

The Annual convention of the Protestant Episcopal Church, for the diocese of Ohio has just closed its session in this place. There are about sixty parochial clergymen embraced in the diocese. In his annual address the Bishop announced his determination to refuse to consecrate any church in which the communion table should be constructed in the form of an altar. He defended his position at great length and with much ability. Of course he regarded the altar as a Pagan innovation—a returning to Popery—an acknowledgment of the doctrine of transubstantiation. During the sitting of the convention, the Bishop preached an ingenious consecration sermon from 1 Chron. 22:1. His subject was, the Church. The temple, he said, was acknowledged to have been a type of the Christian church. It was called the "house of God." But at the time David uttered the words of the text the erection of the building had not commenced. What, then, constituted this "house of the Lord God?" It was God's manifested presence, as when Jacob exclaimed, "Surely the Lord is in this place—this is none other than the house of God." The walls which were afterwards erected were but the visible representation of the real house of God. So every person in whom the spirit of God dwells is a member of the true church, by whatever name he may be known, and wherever found. And the whole company of such faithful souls, constitutes the spiritual Church of Christ. Of this church none can be members except those who have been born of God, and have the spirit of Christ. But the church has an outward form; this is the visible church, the marks of this are, the preaching of the pure doctrines of Christ, the proper administration of the ordinances, and of Christian discipline. He did not say where these marks are found, or where not, but as he often spoke of the different branches of the church, he led us to infer that he recognized the several denominations of evangelical Christians as belonging to Christ's visible as well as spiritual church. He was quite Catholic, and truly evangelical.

On Sabbath the Bishop ordained two priests, and eight deacons. Their missionary anniversary in the afternoon was rather dull. They seemed to need a little more of "Christianity in earnest" among them. But they do, perhaps, more than they say. We are told that nearly all the societies within the diocese had been raised up under the fostering care of the missionary society.

Yours truly, F. MERRICK.

August 10.

From the Northern Christian Advocate.

LETTER FROM BISHOP HEDDING.

Mr. Editor.—The Oneida Conference adopted the following resolution a few days since:—

"Resolved, That the Oneida Conference, in view of the high veneration we entertain for our beloved Bishop Hedding, respectfully ask of him for publication in the Northern Christian Advocate the following items of information, viz: The time and place of his nativity; the time and circumstances of his conversion; the number and names of the charges and districts he filled, previously to his election to the Episcopacy; the time of his service as Bishop, and his present age; as well as any other matters connected with his itinerant life, which, in his judgment, would be of interest to this body."

In reply to the preceding resolution, I would say: I was born in Dutchess county, in the state of New York, on the 7th of June, in the year 1780. I was carried by my parents to the state of Vermont, in the year 1791. On the 27th of Dec., in the year 1798, I found pardoning mercy at the hand of our Lord Jesus Christ, and was received as a probationer the same day by the Methodist Episcopal Church. In the month of March, in the year 1800, I was licensed to preach the gospel of Christ. On the 15th of Nov. of the same year, I was called out by a presiding elder as a traveling preacher, and placed on Plattsburgh circuit, which lay on the west side of Lake Champlain, part in the state of New York, and part in Canada. After laboring there a few weeks, I was removed to Cambridge circuit, which lay north and northeast of Troy, and part in the state of New York and part in Vermont.

In June, 1801, I went to Conference and was admitted on trial as a travelling preacher by the New York Conference, on the 16th of that month, in the city of New York, in John street.

The following year I again travelled Plattsburgh circuit. In the year 1802, I was appointed to Fletcher circuit, which lay on the south-east side of Lake Champlain, part in Vermont and part in Canada. In the year 1803, I was ordained deacon, by Bishop Whitecat, at Cambridge, N. Y., and appointed to Bridgewater circuit, in the state of New Hampshire. In 1804, I labored on Hanover circuit, N. H. This year, the east part of Vermont, and the state of New Hampshire, were set off by the General Conference, from the New York Conference to the New England Conference—consequently I became a member of the New England Conference.

In the summer of 1805, I attended the New England Conference for the first time, at Lynn, Mass., and was ordained elder, by Bishop Asbury, and was appointed to Vershire circuit, Vt. In 1807, and 1808, I travelled New Hampshire district, which covered nearly all that State. In 1809 and 1810, I labored on New London district, which embraced parts of Connecticut, Rhode Island and Massachusetts, and a small portion of New Hampshire. In 1811, I was stationed in Boston; in 1812, in Nantucket; 1813 and 1814, in Lynn; 1815 and 1816, in Boston—all in Massachusetts.

In 1817, I was appointed to Portland district, in the State of Maine, and my name so stands in the Minutes; but on account of my want of health for the district, Bishop McKendree changed my appointment a few weeks after Conference, and I labored that year in the city of Portland.

In 1818 and 1819, I was again stationed in Lynn. In 1820, I was appointed to New London, a station in

Connecticut. In 1821, I was appointed to Eastern district, Mass., but for want of health for that kind of work, I remained on the district but one year.—In 1822 and 1823, I was again stationed in Boston.

In 1824, I was ordained superintendent at Baltimore, Md., by Bishops McKendree, George and Roberts. Consequently, it is perceived I am sixty-six years old; that I have labored six and a half years on circuits, five years on districts, twelve years on stations, and twenty-two years in the superintendency. A sinner saved by grace, I live in hope of eternal life. ELIJAH HEDDING.

Auburn, N. Y., July 31.

DEATH OF REV. JOEL STEELE.

We learn by a note from the Rev. H. M. Bridge, of Gloucester, that our venerable and beloved father Steele, died in that place on Sunday evening last, at 8 o'clock. "He passed the Jordan of death in great and unspeakable triumph."

Rev. CHARLES ADAMS, of this city, has been appointed to the China mission. We understand that another laborer is to accompany him, but have not learned who. We should dispatch at least twelve workmen, that need not be ashamed, into this vast field. The access to China is now quite general; the Scriptures are in its language, and it is peculiarly of that vast community, that while it has a variety of spoken dialects, it has but one written language, so that one translation of the Scriptures will suffice for most of the empire. The people are extensively taught to read also. Here, then, is open to the march of the church, one of the sublimest fields ever entered by the hosts of God. O that an army of heroic men could enter it, with the Gospel banner at once!

At the last Pittsburgh Conference, Rev. Eliza Bates was appointed assistant editor of the Pittsburgh Christian Advocate. Mr. Bates was, we believe, once a distinguished preacher of the Society of Friends, but changing his views respecting the Christian sacraments, and other important matters, has connected himself with the M. E. Church. We are glad our talented brother of the Pittsburgh Advocate has received such an excellent assistant. Most of our papers now have two editors; the Southern and South-Western Advocates were favored with assistants, by the late Southern General Conference.—We, with certainly no less labor than any of them, still tug along unaided. We do not grumble, however, for we do not really see the necessity of this multiplication of editors. It is a relief to the editors, but not a necessary one. If the same expense were appropriated to foreign correspondence, it would be vastly more advantage to the interest of the papers.

MUSIC TEACHER WANTED.—A well qualified teacher on the piano, who can present good recommendations, is wanted to take charge of the musical department of a flourishing female Seminary in Kentucky. Her travelling expenses on, will be paid, and she will be treated as a member of the family of the Principal, who is a northern lady, and the wife of a clergyman of the M. E. Church. A lady in this city, who has held the situation for the last three years, can be referred to.

DEDICATION AT TISBURY.—We learn from our friend Col. Hatch, that a neat and commodious house was dedicated on Friday last, at Tisbury, for the use of the M. E. Church at that place. Sermon by Rev. Daniel Wise, of Nantucket. Text, 1 Cor. 1:2. After the services, a sufficient number of pews were sold to pay the whole cost of the church.

Dr. Pitman, who has been lying seriously ill at Edgartown, we are pleased to learn, was during last week rapidly recovering, and has, probably, by this time returned to New York.

Letters from Rev. John Adams, delegate from Dukes county to the World's Convention, at London, bearing date July 23d, state his safe arrival in England, and good health. He was preaching in Liverpool at that date.

Rec. O. B. Judd, late of New Haven, Connecticut, has become associate editor of the N. Y. Recorder.

BIOGRAPHICAL.

CAPT. EDMUND PERLEY died in Lempster, N. H., Aug. 2, aged 68 yrs. He was a member of the M. E. Church about 30 years, and long discharged the duties of class-leader and steward with great acceptability. During the last 12 years of his life he enjoyed and exemplified in a high degree, the blessing of perfect love. Holiness was his theme. The mention of the word seemed to thrill his soul and lighted his countenance with a heavenly radiance. Never have I been acquainted with a man that more fully developed my ideas of apostolic purity and simplicity. He was frequently urged to furnish his experience for publication, but he always declined. He was truly a pillar in the church; and his death has occasioned a void that may not soon be filled. Many an itinerant, as he reads this notice, will remember his hospitalities, to say nothing of the sainted Fisk and others who are with him in glory. His dying testimony was "I am not anxious about death; I am resting my all faith on Christ." Our prayer is, "Help, Lord, for the godly man ceaseth."

Aug. 6.

K. HADLEY.

Widow **NANCY NORRIS**, relict of Dea. Nathaniel Norris of Hardwick, Vt., went to her reward July 9th, aged 72 years. For more than fifty years she has been a Christian, and she found religion to be her support in her last illness and death. Many incidents in her life are worthy of note. She was one of the first settlers in the town. She endured privations and hardships incident to settlers of new towns. In the evening, in the absence of her husband, the owls that perched upon the trees were her only company. In trials the throne of grace was her resort, and the Bible her rule of life. From the commencement at Hardwick her house has been the home for ministers of all different denominations; but for the last thirty years more particularly for the Methodist.

Brownington, August.

J. B. H. NORRIS.

Widow **POLLY BROWN** died in Northfield, N. H., July 13, aged 86 years. Sister B. united with the M. E. Church about 40 years ago, and continued a faithful and acceptable member until she left the church militant for the church triumphant above.

CHASE WYATT died in Sanborn, July 28, aged 85 years. For nearly 40 years he has been a pillar in our church. When he felt that death was approaching, being all ready, he was more than willing to depart and be with Christ. May the large circle of relatives follow him as he followed Christ. Thus two of our oldest and most faithful members have gone to their reward. May their mantles fall on some of the youth here who shall be prepared to fill the places which they have left.

Sanborn, N. H., Aug. 1.

J. STEVENS.

SARAH A. wife of Joseph Cheever, died in Spencer, Aug. 1, aged 56 years. A cancer terminated her earthly career. She submitted to a very painful operation, but it was of no avail. She has been a professor for 14 years. Her prospects of heaven grew brighter and brighter to the last. She assured us that she had no reason to doubt her acceptance with God, and she longed to be gone and be at rest, "for the Lord is letting me down to the grave very gently." Her prayer was that her death might prove the life of her children.

Spencer, August.

G. W. BATES.

ELIZABETH, daughter of Asa and Sarah Woodbury, of Salem, departed this life Aug. 3, in the 16th year of her age. She was truly an interesting girl, of an amiable disposition, and greatly beloved by a large circle of acquaintances. About two years previous to her decease, she joined the Methodist E. Church of this place, and remained true to her profession till the last. On her death bed she gave good evidence of professing that religion which sanctifies the soul, fitting it for happiness and heaven. Her surviving friends mourn not as those without hope, but with confidence believe that she fell asleep in Jesus, and left the church militant for the church triumphant.

Salem, N. H., Aug. 17.

A. C. HANSON.

SLAVERY.

For the Herald and Journal.

DR. BANGS ON SLAVERY.

NO. V.

OBJECTION ANSWERED.

To the proposition that a certain sum should be allowed the slaveholder, to induce him to liberate his slave, it will doubtless be objected by some, that it would be an acknowledgment of the right of property in the slave, and therefore they do not conscientiously submit to it. I allow that it would be recognizing such a right—but what then? If the view I have before taken of this subject be correct, as I fully believe it is, namely, that all the States—those now free, as well as those yet involved in the evils of slavery—participated in the pecuniary profits of the slave trade, then it follows that they all share in holding the property derived from the traffic; and I do not know but the injustice is as glaring in the one case as in the other, with only this difference—the one holds his property free of the encumbrance of slavery, and the other has the evil entailed upon him and his posterity. Yet, even allowing that those who now hold slaves have no moral right to them, is it not far better to yield to their prejudices in their respect, than to suffer them to go on in the commission of this moral wrong, from one generation to another? But the fact is, we are all, if not equally guilty, yet guilty in this matter; and if one is guilty of moral wrong so is the other—and we must make amends for the wrong in the best way we can, which is, as far as I can conceive, to forsake the evil, and then to show the genuineness of our repentance by making, as far as in us lies, restitution. Hence, we are all bound to do something to extirpate this evil from among us; and we are bound to do something besides simply declining against it. It is indeed the easiest thing in the world to decry an evil, to expose and condemn it; but it requires a mighty effort, it requires a sacrifice of time and money, to remove it; and more especially such a gigantic evil as slavery is acknowledged to be in our country.

But allowing that the slave trade was an enormous moral wrong, an offense against the laws of God and man, as it undoubtedly was, and that those who came originally into the possession of slave property, came into its possession in violation of the principles of justice and mercy—still, most of those who now hold slaves in our country, inherited them from their ancestors, and therefore are not responsible for the manner in which they were acquired. They found themselves in possession of this sort of property independently of their own choice or act, and in many instances, contrary to their wishes. Surely if these can be aided in their desire for emancipation, by abolishing those State laws which forbid the masters from freeing their slaves, even though it require a contribution of a portion of our substance for that purpose, should it not be done?

Allowing, as I believe we must, that some slaveholders treat their slaves with cruelty, overlook and even maltreat them in a variety of ways, sell them into perpetual bondage, without any regard to the endearing relations of husband and wife, parents and children, and that they love slavery on account of its gains, yet it must be also acknowledged that there are many others who groan under it as a burden they bear very reluctantly, who treat their slaves humanely, with justice and Christian kindness, and strive to mitigate the severity of their bondage as far as they consistently can, and who would throw off the incubus if they could. These, therefore, will gladly accept of any feasible plan to rid themselves of the burden. Let us aid them by our prayers, by our counsel, and by our money, even though while helping them we are compelled to help less deserving of our attention, that they may no longer have it in their power to inflict this wrong upon the hapless race of African slaves.

Do not those who refuse their pecuniary aid for the purpose of effecting emancipation, evince the same love of money as the slaveholders do in exacting the labor of the slave, without a fair compensation? And if they pertinaciously withhold this sort of aid, when they may afford it, are they not alike guilty with the slaveholder himself, of contributing to perpetuate the system?

These are questions which should come home to every man's bosom, and though they make their appeal to his purse, they must at the same time affect his conscience, and cause him to tremble under a fearful sense of his high responsibility to his God and his country. Now, as we are all guilty, less or more, of the evil of slavery, having partaken of its wrong, either directly or indirectly, we are all bound to contribute our quota to remove it out of the way.

Besides, there is no part of this country, nor even of Europe, and more especially of England, but what partakes more or less of the fruits of slave labor. Every inch of cotton that is worn, or used as an article of merchandise—most of the sugar sold and bought for domestic purposes, the rice that is eaten, as well as other articles of daily consumption, are produced by the labor and sweat of the negro slave. And will our consciences allow us to use these things without scruple, and by conducting large cotton manufactories, in which thousands of hands are employed, and many capitalists are every year growing richer and richer—and yet are our consciences so tender and scrupulous, that they will not permit us to contribute a mite towards liberating the poor wretches who are the instruments of our wealth and luxury? Away with all such empty and heartless excuses! It is to be feared that they have their foundation in selfishness rather than in philanthropy—that the love of gain, rather than the love of justice, is the spring of action in this matter.

Do you say, that if slavery be done away, the cotton could not be so successfully cultivated, the rice could not be raised, nor the sugar manufactured? Well, suppose this were even so, would it not be far preferable to deny ourselves of these luxuries, to dry up this source of wealth, to take to our Indian meal, to our flaxen shirts, as formerly prepared by our hardy forefathers, and submit to the inconveniences of a life of poverty and simplicity, than to be the instruments of the perpetration of slavery in our country? This objection is also founded in selfishness, and derives all its strength from avarice and luxury.

But in fact it has no foundation in truth. The cotton fields, the sugar and rice plantations, could be as successfully cultivated by hired negro servants, or by farming out the plantations on equitable shares, as they now are, if not indeed with less expense and far more profit to the landholders. As to slave labor, it is acknowledged on all hands, I believe, to be the most unproductive of any other. The chief motive which prompts the slaveholder to keep the slave is the fear of punishment; so that the whip of the merciless overseer supplies the lack of internal motive, and this makes the slave a thousand times more the drudge of his master than he otherwise would be; whereas, let him be taught, as my gradual process of emancipation supposes he must be, the nature of freedom, the necessity of industry and economy, and then let him be equitably compensated for his labor, either by paying him a stipulated price, or allowing him a specified task, all over which shall be his own, or else farming out the land to him on shares, and you supply him with a motive, such a strong and propelling motive as the God that made man intended should actuate us, to labor on from the hope of receiving a suitable reward. Double the work would be done, more crops would be reaped, and thus the landholder and his workmen would be mutually benefited, and all would be a thousand times more contented and happy.

This objection, therefore, has no foundation in truth, and even if it had, it ought not to militate against the proposed plan of emancipation, inasmuch as the sacrifice, were it required, ought to be made to secure the incalculable benefits which would inevitably result to the human race from universal freedom.

The abolitionists, as well as all others who plead the cause of emancipation, appeal to England, as an example worthy of our imitation. And how did England effect the freedom of her slaves in her West Indian possessions? What not by paying a price to the colonial slaveholders? Did she not appropriate £20,000,000 sterling to remunerate them for their losses? And I confess that this act of the British Parliament at first suggested the plan of American emancipation for which I now plead, though it is not analogous in all respects to that. There is this difference in the jurisdiction which England exercises over her colonial possessions, and the jurisdiction which the general government of our country possesses over the individual States. The government of Great Britain exercises an absolute sway over her colonies, and therefore they have but to speak the word and the work is done. But even they saw the injustice of compelling the planters in the West Indies to liberate their slaves without a compensation, and hence they appropriated £20,000,000 as a reward for their sacrifices. The American Congress possess no jurisdiction over the State Legislatures, in respect to slavery, but it is left entirely under the control of the individual States, and hence the Congress can only aid them indirectly, by preventing them from adopting measures to adopt such measures as they may see fit for the liberation of their slaves.

Great Britain has done well, to set an example to other nations, in proclaiming liberty to her slaves. She owed it to herself thus to atone for her past transgressions, for she partook more largely than any other nation of Europe in the oppressive and demoralizing slave trade, monopolized, at one time, nearly the whole of it to herself, and so enamored was she of the delectable traffic, that even the virgin Queen Elizabeth became a partner in the monopolizing company, that she might share in the profits, and finally issued decrees to oblige the American colonists, with a view to open a market for the slaves, in order that she might thereby accumulate the profits of their sale, to admit the imported Africans, to work their plantations. I say, therefore, that England did well to take the lead in this grand enterprise of justice and benevolence, that thereby she might, as far as possible, wipe the foul stain of slavery, with which it had been blotted for more than a century, from her national escutcheon. Her merchants and her statesmen had long defied themselves with the deed of robbery and carnage, and had clothed

their sons and daughters with "scarlet and fine linen," by the profits arising from kidnapping the sons and daughters of Africa and selling them into perpetual bondage; and therefore the least that they could do to repair the wrongs they had inflicted upon bleeding Africa, and the curse they had entailed upon America, was to proclaim liberty to the captives. This they have done, and done it nobly. Let us forget their wrong doings, and imitate their example of justice and benevolence. And though our Congress cannot constitutionally interfere directly, by any act of legislation, with slavery as it exists in the several States, with a view to compel them to free their slaves, yet this highest judiciary of the nation, rising in their majesty and coming forward under the influence of Christian justice and the sympathies of humanity, generously pledging their "free will offerings," to enable the Congress to redeem the character of the country, without requiring the entire sacrifice of individual property; to offer such inducements to the individual slave States as shall lead them to proclaim emancipation to their slaves, on the principles of justice and humanity.

I have much more to say on this subject, and therefore entreat my readers to hear me patiently, and not condemn me before they have heard me through. I shall then leave them to act in the premises according to the dictates of a calm and deliberate judgment.

N. BANGS.

ERRATUM.—In the second sentence in No. 2, in the Herald of Aug. 5, there is a typographical error. It reads, "the wealth of Achilles." It should be, "the wrath of Achilles."

For the Herald and Journal.

REPORT ON SLAVERY IN THE MAINE CONFERENCE.

REV. J. B. HUSTED.

Mr. Editor.—We regret to have occasion to notice, in the "Herald" of this morning an article from the pen of Rev. J. B. Husted, in reference to the anti-slavery report adopted at our late Conference at Hallowell, in which he does us serious injustice that we cannot permit it to pass without a brief review. In order that the report, the action of the Conference upon it, and some other circumstances upon which he animadverts, may be fully understood, it will be necessary to lay before the reader an accurate copy of the report as first presented to the Conference, together with the alterations, distinctly marked, which were subsequently made in it, previous to its final adoption, which we do, *verbatim et literatim*, as follows:

REPORT ON SLAVERY.

The Committee on Slavery present, as their report, the following resolutions:

1. Resolved, That though we freely admit that a person may be thrown into the legal relation of a slaveholder, without his consent, and be innocent, and further, that he may innocently consent to the legal relation in so far as is necessary in order to emancipate the victim of legal oppression, yet it is our deliberate and solemn judgment, that slaveholding, in the usual sense of that term, or in the sense of holding and treating human beings as property, stands opposed to every commandment of the decalogue, and all the leading precepts of the gospel of Christ, and we hereby declare that we cannot see how it is possible for an intelligent slaveholder to be a Christian.

2. Resolved, That as slaveholding (in the sense defined) stands opposed to the general system of practical Christianity, it is emphatically opposed to that particular form of Christianity called Methodism. In so far, therefore, as it has entangled itself within the sacred enclosures of our church, whether in the form of statutory regulations or otherwise, it has done so in opposition to the constitution and standards of Methodism, and furnishes an appropriate occasion of deep humiliation and self abasement before God and the Christian world, and the prompt and faithful adoption of a salutary, godly discipline.

3. Resolved, That in the performance of this important service, slaveholding (in the sense referred to) should be regarded, as some of the ablest expositors of our Discipline regard it, as a flagrant breach of those "General Rules," which require us to "do no harm," to "avoid evil of every kind," to "do to others as we would have others do unto us," and to the whole system of practical morality contained in those rules; and as it stands opposed to the morality of the Scriptures, as exhibited in the ten commandments and in the gospel of Christ, it should be regarded as [an heretical] violation of that article of our religion which makes the canonical Scriptures the "only and sufficient rule of our faith and practice," and be treated as any other gross immorality.

4. Resolved, That as slaveholding (in the sense defined) either involves or is associated with the crimes of man-stealing, robbery, seduction, adultery, murder, or even to the very highest class, it is justly set down in the same category with these; the fact, therefore, that a member of our church is a slaveholder, ought to be regarded as *prima facie* evidence that he is guilty of immorality, [the same as if he were a thief or a public robber], and if in any particular case it be claimed that the delinquent is a slaveholder under the law of necessity, or from any other exculpating cause, if such cause can exist, he should be required to present such cause before the regularly constituted tribunals of the church, and if it is not found to be satisfactory he should be promptly expelled.

5. Resolved, That we, as a Conference, have never been tainted with what is called "radicalism"; and we are unqualifiedly opposed to it, whether it be developed among slaveholders and their ultra apologists, on the one hand, or among ultra abolitionists on the other, and cleave to constitutional Methodism as it is; and while on the one hand we feel morally and religiously bound to do all we constitutionally can to extirpate slavery from the church and the world, and have never deemed it right, but always criminally radical, to countenance the adoption of any violent, unconstitutional measures for the attainment of this object, on the other hand, we can but regard the announcement, by whatever portion of the church it may be made, that if a constitutional, statutory rule, excluding impenitent slaveholders from the church, be adopted, that such portion will withdraw from the jurisdiction of the church, as furnishing conclusive evidence of the possession of a radical spirit, and as justly reprehensible, however deeply we might sympathize with any alleged circumstances urged as the reason for such announcement.

6. Resolved, That we do not ask for any new rule of Discipline, excluding impenitent slaveholders, who will not be removed from the church, for we have one already of paramount authority in the constitution itself, in the "General Rules" which we have named, which legitimately bears upon every such case, and can be made to accomplish all the purposes of a new and special statute.

J. M. HILL.

J. H. JENNE.

L. P. FRENCH.

C. BAKER.

B. F. SRAQUE.

The above report was presented to the Conference near the close of the morning session of what was then understood to be the last day of Conference, (though we did not finally adjourn till an early hour the next morning.) The "chairman" of the committee made attempts to get it in before, but could not succeed on account

of the press of business. Immediately after the report was read, George Webber arose, and moved that the report be laid on the table, not, as he said, with a view of opposing it, but because the hour of adjournment had nearly arrived, and he wished to suggest to the committee a small alteration, which he had no doubt they would consent to adopt. The motion carried, and the report was laid on the table. Soon after, Br. Webber came to the committee, and suggested the expediency of adding the words embraced in the parentheses, in the first part of the 2d, 3d and 4th resolutions, involving a specific reference to the "constitution and standards of Methodism"; and this alteration the committee very cheerfully made, though they did not regard it as strictly necessary, because it could not fail to be understood that they used the term "slaveholding" in the sense in which they had defined it. With the exception of these words, the report, as seen above, is precisely as it was first presented to the Conference, and no member, after its presentation up to the time of its final adoption, proposed the least alteration in any other particular, or to our knowledge expressed a wish for any other alteration. In the interval between the morning and afternoon session, the "chairman" of the committee voluntarily called on Bishop Waugh, and several brethren being present, and Br. Husted, as a matter of course, entered upon a free conversation in reference to the report. The conversation was commenced by the Bishop, but it was very soon taken out of his hands and monopolized by Br. H., with the exception of a very few remarks made by the "chairman" in reply. The Bishop, however, at length found opportunity to remark, that he would not be understood to express any opinion in respect to the *sentiment* of the report, but he thought that some of the *terms* employed in it were objectionable. The "chairman" replied that he had a copy of the report with him, and he would read it carefully over to him, and should be happy to avail himself of the Bishop's criticisms. The report was accordingly read, and the words which the Bishop called our attention to, as objectionable, are in the above copy—the words included in brackets in the 3d and 4th resolutions. And so far from those words being "one or two" merely, as Br. H. says, they number twenty-two, and so far was the "chairman" from manifesting the "tenacity" for the "original," which Br. H. alleges, that he cordially replied to the Bishop that those words were used solely for the purpose of making the true sense of the resolutions more conspicuous, but if he thought they were justly offensive, and especially as they were not absolute necessities, he would be glad to accept of the sentiment of the report, as an individual, and not the least objection to expunging them. The "chairman" would not have deemed it proper to have exposed this private conversation in this way, had not Br. H. rendered it necessary, by invading the sanctuary of a private interview with the Bishop, and betraying the confidence reposed in him in being admitted to that interview, and then spreading out before the public an inaccurate report of the details of a conversation which was understood to be strictly private in its character. When the Conference had assembled in the afternoon, on motion of the "chairman" the report was taken up, and read, and recommended, and out of courtesy to the Bishop, all the words which he was understood to object to as offensive were stricken out. He did, indeed, express a wish that the last clause in the 1st resolution might be dropped, not because it was couched in offensive terms, but because the sentiment, as he said, was involved in the former part of the resolution. But the committee thought it best, all things considered, to retain this. After the committee had added to the report the words suggested by Br. Webber, and expunged those objected to by the Bishop, it was re-presented to the Conference for adoption, and while the motion for its adoption was pending, Br. Husted moved that the report be taken up, and recommended, and out of courtesy to the Bishop, all the words which he was understood to object to as offensive were stricken out. 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